

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 4.

NEW-HAVEN, JUNE 23, 1821.

VOL. VI.

CEYLON MISSION.

From the Missionary Herald.

JOINT LETTER OF THE MISSIONARIES.

A letter has recently come to hand, signed by all the missionaries in Ceylon, and dated Oct 30, 1820, containing the unwelcome intelligence that Mr Garrett, (who it will be recollected, had arrived there in the August preceding, and was designed to be employed in the service of the mission, as a printer,) would not be permitted to reside on the island; as he had received peremptory orders from the government to take his final departure within three months, which period would expire on the 24th of November.

On the arrival of Mr Garrett, the missionaries made a communication to government, soliciting permission for him to reside with them. The communication was made through the kind agency of the Hon. and Rev. Dr. Twisleton, archdeacon of Columbo. Sir Edward Barnes, the Lieutenant Governor, did not grant the petition; but immediately caused an official order to be delivered to Mr. Garrett, the tenor of which has been stated.

The missionaries then drew up a formal and very cogent memorial, in which they represented to the government the inoffensive nature of the mission; its total disconnection with any worldly interest; the patronage with which it was first received by the constituted authorities of the island; the favourable opinion respecting it, expressed by Sir Robert Brownrigg, just as he was leaving the government, after the mission had been established more than three years in Jaffna; the facilities which were generously afforded by government, at the first settlement of the mission in that district; the extent of their missionary operations, particularly in superintending and supporting schools: the utility of a printing establishment in the process of instructing the heathen; and, what was directly to the point, the assurance given by the governor, so long ago as June 1816, *that a printing press might be established by the missionaries*, on the presumption that they would make no improper use of it, and with the reservation, that it must be considered as subject to the censorship of government. They urged further, that the whole preparation for a printing establishment was made in consequence of this express assurance of the government, officially made known; that types had been procured for printing English and Tamul, a press had been sent from America, and now a printer had arrived.

They earnestly requested, therefore, that the order for the departure of Mr. Garrett might be rescinded; and the memorial closes by ex-

pressing the belief, that "the Honourable the Lieutenant Governor will not without reluctance shut the ports of this island, so long free of access to the teachers of our divine religion, against a Christian missionary though a foreigner."

In reply to this memorial the Lieutenant Governor states, that from his first arrival in Ceylon he has felt extremely averse to the admission of any foreign missionaries into that island; that the British government is making laudable efforts for the diffusion of Christianity throughout the colonies; and that he does not see the necessity of any foreign aid whatever, in carrying on the great moral design in view.

He then introduces a subject, which is very frequently adverted to, and very little understood. On this account we shall give the paragraph entire, with the answer of the missionaries.

"The means we possess in our own country, for the conversion of our heathen subjects to Christianity, are, in the Lieutenant Governor's opinion, fully adequate to all purposes; and when he considers the vast and extensive regions of the American continent, many of the populous tribes of which are to this hour in all the darkness of heathen barbarism, he cannot but think that your pious labours might be far more advantageously exerted in their cause, than in that of a people already subsisting under a Christian government, who feel that their moral interest is an object of its constant care, and that it is at this moment most anxiously engaged in the important task of inculcating a knowledge of the Christian faith among them, on the most liberal and enlightened scale."

The Lieut. Gov. adds, that if the present establishment of Church Missionaries are proved to be insufficient in point of numbers, he is persuaded that time will remove the difficulty; especially as the Wesleyan missionaries are increasing, to whom, next to the regularly ordained missionaries of the Church of England, he would prefer committing the task of converting the natives of Ceylon to Christianity.

Under these circumstances, while he regrets the necessity, which forces him to act in opposition to the prayer of the missionaries, he feels compelled to adhere to this original resolution in regard to Mr. Garrett, and trusts

that no time will be lost in making arrangements for his departure within the time limited.

"As it was impracticable for Mr. Garrett to proceed directly to America from this island, and as the rainy season would commence before he could with convenience make arrangements to proceed to any of the principal ports in India, the Missionaries thought it expedient to request, that the time specified for his departure might be extended two months; and that he might be permitted to remain with us as a visitor till the heavy rain should be over.

In their second memorial the missionaries entered upon a discussion, which well deserves the attention not only of Sir Edward Barnes, but of every person, who doubts whether it is the duty of Christians in America to send the Gospel, wherever it is needed in the eastern continent.

"The undersigned the American missionaries hope likewise to be excused, while, in consequence of their earnest desire to have the full approbation of government to their object, they beg leave to state to the Honourable the Lieutenant Governor, (without any reference to the subject of their memorial, which they consider as finally disposed of) the principles upon which this mission was established and has been supported. They feel bound to do this, not only in justice to themselves, but to their worthy patrons in America and in Ceylon. If these principles are not defensible, then a mistaken desire to do good has influenced both them and their patrons, an injudicious policy has induced the government to give them countenance, and the mission ought to be abandoned.

"They are not altogether surprised to learn, that in the opinion of the Honourable the Lieutenant Governor, their labours might be more profitably employed among the heathen tribes of the American continent, as this is an opinion not unfrequently advanced. Those, who judge in this manner, do not however commonly reflect, that the Aborigines of North America, (for to no others in America can the missionaries have safe access,) are few in number, and scattered over a vast forest;—that they speak more than fifty different and difficult

tongues, and have no written language;—that they live by the chase, and pursue a wandering life, which renders it almost impossible to bring them under the influence of Christian instruction. Without adverting to the other particulars;—that their population is thin and scattered may be understood, when it is known, that within the extensive limits of the United States, including all the new and large territories west of the Mississippi, some of which are almost without a white inhabitant, the whole number of Indians, by the best calculations, is but 175,000; or something less than the commonly allowed population of the Jaffna district; and that while this district may almost be compassed by a traveller in one day, that part of the United States occupied by the Indians, is more than 6000 miles in circumference; and if we stretch across the continent, including an additional Indian territory larger than British India, we increase the population but 80,000; so that, in an extent of country larger than all Europe, there is little more than one fourth as many native inhabitants, as in the single town of Calcutta. This circumstance, that one may find a million of natives in Asia to a thousand in America, is thought to be no small reason for preferring the former for extensive missionary operations.

The undersigned are however happy to adopt the sentiments of the Honourable the Lieutenant Governor, with regard to the importance of great efforts to communicate the blessings of civilization and Christianity, to the numerous tribes on the American continent; and they do feel that much guilt attached to American Christians for their remissness in this great work. But they have much pleasure in stating, that efforts are now making for this object as great according to the population of these tribes, as are made in almost any part of the world; and greater, in proportion of forty to one, than are made to this moment, in British India. In addition to what is done by several other societies, that society alone, which supports the mission in Ceylon, has already four considerable establishments, for instructing the Indians, not only in literature and religion, but in

husbandry and the mechanic arts. Connected with these establishments are no less than seven ordained missionaries, besides various assistants; and, what is very unusual, they are liberally patronized by the American government. If we extend our views still farther and embrace not only the whole Western continent, but all the islands, we shall find, that America, with about one sixteenth part of the heathen population of the globe, has within its limits, including the Wesleyan and Moravian missionaries in the West Indies, and the Moravians in Greenland and Labrador, more than one half of the missionaries in the world. It has, therefore, in view of the peculiar difficulties which missions have to contend with in America, and the disproportion of its heathen population to that of some other parts of the world, been deemed proper by some benevolent societies in the United States, to extend their efforts abroad. Establishments have consequently been made in the Burman empire, on this island, and at Bombay. A large mission has lately been fitted out for the Sandwich Islands, and some missionaries have been sent to Palestine. The British possessions in the East have been thought peculiarly eligible for missionary stations; for though their native subjects are not in "all the darkness of heathen barbarism," and though they "are already subsisting under a Christian government who feel that their moral interest is a subject of its constant care," yet they are still heathens, and need to be instructed in Christianity. These circumstances have been considered as affording so many facilities and powerful reasons for the introduction of missionaries among them. Indeed, as few countries under independent heathen governments are at all accessible to missionaries, it is matter of devout acknowledgement to the Great Disposer of events, that a Protestant Christian power has extended its empire so far as to open the door for the introduction of Christian light and knowledge to many millions, on whom the day spring from on high hath not yet dawned.

The missionaries proceed to represent to the Lieutenant Governor, that while they rejoice in the means possessed by Great Britain for converting the heathen to Christianity, and are thankful that so many means are brought into operation; and while they witness with peculiar pleasure the efforts of the Church Missionary Society and of other institutions in the established church, they cannot but think, but that the circumstances of the case are such as to render it proper for American Christians, to offer a helping hand, "in a work where all the distinctions of sect and country are merged in the heavenly design of doing good." They adopt this principle the more readily, as it is avowed by the most distinguished members of the British and Foreign Bible Society, whose very name implies that its operations are not confined to one country.

The subject of Episcopal ordination they treat with delicacy and propriety, and take the liberty to suggest that the greatest proportion of the missionaries employed, both by the Church Missionary Society, and the Society for promoting Christian Knowledge supported almost exclusively by members of the establishment are not only foreigners, but such as have not received ordination in the English church. If there were a supply of missionaries from the establishment, there would be no need of others; but, since to give even the native subjects of Great Britain in India the same advantages for religious instruction, as are enjoyed by the people of England and Wales, would require not less than fifty thousand missionaries, they express the fear that much time will elapse, and many generations go down to the grave, before an adequate supply can be obtained; and "they would hope that, however they may fall below those, with whom they do not pretend to compare themselves, they may be allowed the privilege of being humble coadjutors in a work, which is very dear to their heart."

The official answer to this memorial stated, that the Lieutenant Governor declined making any alteration in the period fixed for Mr. Garrett's residence, and found it impossible to enter into the other parts of the document. As he had already disclosed his sentiments on the subject generally, he only added, that he saw no reason for changing them.

The missionaries close the account, which they had given of this transaction, with the following remarks.

"Whatever view we take of the course which the Lieutenant Governor has seen fit to pursue on this subject, we cannot but consider it a cause of deep affliction. The consequences, as they affect Mr. Garrett, are in various respects of a serious nature. The benevolent designs of the Board for the extension and perpetuity of their mission on this island, must

be in a considerable degree frustrated; and we, just at the moment when we are beginning to feel the want of the Scriptures, and other books in the Tamul language, must see a missionary printer ordered from the island, for no other reasons than that he is a foreigner. Under these circumstances it is our consolation, that all hearts are in the hands of Him, who sitteth King on the holy hill of Zion, and that he will overrule all events, even the one we now deplore, for the advancement of his kingdom."

It is at present doubtful what course will be taken with regard to Mr. Garrett's future destination. It may be the means of the establishment of a new station, and thus the opposition of the Lieut. Governor of Ceylon which has its foundation in sectarian bigotry, and a heart unfriendly to the cause of Christ, may be overruled for good by Him who is able to make the wrath of man praise him. ED.

AMERICAN COLONIZATION SOCIETY.

It will be recollected that, notwithstanding the disastrous result of the first attempt to establish a colony of the free people of colour in Africa, that another embassy was fitted out from Norfolk, Va last winter, with an Agent and a number of emigrants, for the purpose of making a further attempt. In a Baltimore paper it is stated that—

Letters have been received by the *Nautilus*, from the Agents to their friends in Baltimore and despatches for government. They had, it appears, a rough stormy voyage—but the vessel was staunch and the captain skilful, and with the blessings of Providence they arrived safely at their destination.—They were kindly received by the government of Sierra Leone, and hospitably entertained by the people of the settlement, who are generally well disposed to favour the enterprise. Mr. Winn the Agent of the U. States, with the colonists, were by permission of the governor, accommodated on a fine healthy place, at Foura Bay, near Freetown, till they could procure a permanent settlement. Messrs. Bacon and Andrews had gone down the coast in search of one. The survivors of the colony still at Sherbro, would then be incorporated with the new emigrants at their seat. In the mean time all were in good health and spirits, pleased with

their country and satisfied with the prospect before them. "Africa," says Mr. W. "is not such a fruitful place as it has been represented to be. The heat is not greater than you have it in summer, nor so great. The nights are pleasant, the atmosphere soft and dry—at least in comparison with what I expected." The letters from the people of colour also speak very favourably of the soil, climate and productions of their new country.

It may be proper to add, that the colonists are highly pleased with the conduct of the Agents, and all return their thanks to Captain Blair and the owner of the vessel. Upon the whole, the intelligence is such as must be very gratifying to the friends of this good cause, and authorizes a fair hope that the expedition will be crowned with success.

From Sierra Leone.

Capt. Blair who has arrived this morning from Sierra Leone. (Coast of Africa,) sailed from thence on the 26th of April, at which time the African colony were all enjoying good health. The settlement at Sherbro' Island had been broken up, in consequence of the Agents of the colony having failed in obtaining a title to the land for which they had contracted. The passengers which went out in the *Nautilus* had been provided for by the agents with about 600 acres of land near Sierra Leone, and Mr. Winn remained there to superintend their interest. The settlement was not a permanent one, the land being only rented. Mr. Bacon and Mr. Andrews had purchased a schr. and gone down to explore the coast, with a view of fixing upon a site for a permanent settlement—Cape Coast was their object, if they could negotiate with the natives upon advantageous terms.

Capt. Blair remained at Sierra Leone 42 days, and states, that no wish was evinced by any of the passengers who went out with him, or by any of those previously there, to return—they were all perfectly satisfied with the change of country which they had made.

The number on the plantation which Mr. Winn had rented, were a few upwards of fifty, among whom was the Rev.

D. Cocker, who was in perfect health. The few remaining at Sherbro, (which did not exceed eight or ten) would leave there in a few days, and proceed up to Sierra Leone, to join those upon the plantation.

—
Extract of a letter from Colin Tergue, one of the emigrants who went out in the Nautilus, to a friend in this place.

"We arrived at Sierra Leone on the 8th of March, and we found a very kind people, a healthy climate and a fertile land. The land produces coffee, cotton, sugar cane, tobacco, and all kinds of vegetables. Here you may see sheep, goats, beef, and all kinds of meats. Give my love to all enquiring friends. Tell them we are well and happy that we are in Africa.*****I hope to see the Nautilus next fall, and should I be living, I hope to prepare by wood and spices."

—
Extract of a letter from Richard Sampson.

"In passing through the market, I saw sheep, pork, fowls, fish, in abundance, oysters, sweet potatoes, and all kinds of tropical produce.***** I know you will want to hear how I like Africa. I am constrained to cry out like the Queen of Sheba, "howbeit I believed not the words until I came and with my eyes had seen it, and behold the half of it was not told unto me." I find the land is good. Tell my brethren and friends, I have eat fruits of this land, and I now invite them to come. We hope you will send us good people, and as many as can come over."

REVIVALS OF RELIGION.

We are informed that an extensive revival has taken place in Norfolk in this state. It commenced first in the district schools. The plan adopted by the church, of visiting from house to house, to converse with individuals, has had a powerful effect in this, as well as in other places, in promoting the revival.

In Wethersfield, Vt. there are about 200 hoping they have experienced a saving change during the late revival in that place. In the north society in Hartford,

Vt. more than 50 have been added to the Lord during the last winter. In Walton, N. Y. a correspondent observes, "The Lord is now pouring out his spirit, and about 40 are already the subjects of hope." In Pittsfield Ms. God is carrying on a glorious work.

We mentioned in our last, the prospect of a revival in Georgetown, D. C. A correspondent in that place, under date of June 7th, says: "The joyful news from Connecticut rejoices the hearts of Christians here, and has been one means of exciting a strong desire, that we may not only *hear* of the grace of God, but *see* its blessed and glorious triumphs. The state of things here, is such as to excite the hopes of those who watch for the dawn, that we are about to see the *work of the Lord*. For about a year the attention has been increasing. It is indeed like the course of vegetation, not to be perceived at the time, but apparent by a retrospective view. The field now appears white for the harvest, but whether it will please God to give and continue that spirit in christians, which will be followed by a revival among sinners, is yet a question of awful moment. I feel confident that when this spirit is given, God will grant the blessing."

It is stated in the Evangelical Monitor, published in Vermont, that the revival in Middlebury is of a very interesting character, although it has not yet become very general. Several students in the College, some young misses in Miss Burnap's school, and a number in the village, indulge a hope that they have recently passed from death unto life. Many who yet have no hope, and very deeply affected with a sense of their danger.

Nearly forty have become hopeful subjects of the work in Sunbury. A revival has commenced in Brandon, and Christians are much encouraged that the Lord is about to appear in his glory to build up Zion in Castleton; also that a great work is prevailing in Plattsburgh, N. Y.

In Bennington from 25 to 30 persons have, in the course of a few months, given evidence of a saving change.

In Hanover, N. H. is the commencement of a work, which has encouraged

the friends of Zion to expect a *great* accession to the Church. About 40 are rejoicing in hope.

—
BATH, N. H.

We make the following extracts from an interesting Narrative communicated for the Boston Recorder, by the Rev. Mr. Sutherland. In 1805, when the first Pastor was ordained, the Church in Bath consisted of only 22 members. Since that time nearly 200 have been added previous to the late revival.

The year 1819 (says Mr. Sutherland) was a melancholly year. Our heavenly Father saw that we stood in need of chastisement. In the exercise of infinite wisdom, he was pleased to visit us with the rod. Events of a very humbling and afflictive nature occurred, which led minister and people to much searching of heart—to much prayer and supplication. Very earnest desires were felt for the prosperity of Zion. Many prayers were offered in public and private for this desirable event. At times there were very favourable appearances. Clouds hovered around us which portended plentiful showers, but for a long time, that faith and patience might be tried, expectation failed.

The set time in the divine counsels, for arousing the attention of this people was the second Sabbath in September last. On that day, although there was nothing to appearance calculated to excite uncommon emotion, three persons, during public worship, *were pricked to the heart*. They were male heads of families:—were among the most regular attendants on public worship;—and were near neighbours. Their anxiety about the salvation of their souls was so great as to excite the attention of the whole neighbourhood, and many more began to enquire, “what must we do to be saved?” During the week a conference was appointed at one of their houses, to which a direct invitation was respectfully given to the whole neighbourhood. A full and solemn assembly came together. God was with us of a truth. The dread of the Almighty fell upon us. We felt as on the borders of the eternal world. We prayed and exhorted as persons who felt the value of the immortal soul. Ev-

ery heart felt it to be an evening never to be forgotten. We marked it then, and frequently recurred to it as an interesting era in the religious history of this place. On the following Sabbath the public assembly was unusually full, and unusually solemn. The persons already alluded to were there. The very appearance was calculated to impress the mind. Their demeanour and countenances indicated a change of mind; and many took knowledge of them, that they had been with Jesus. On the Wednesday following, a meeting of the church was called, that we might unitedly humble ourselves before God,—bewail our sins before him,—make our confession,—and pour out our hearts in earnest supplication for the continuance and extension of the work which was manifestly begun. It was truly a refreshing season from the presence of the Lord. We confessed and lamented our lukewarm spirit. We implored forgiveness. We asked for more grace. The church on that occasion, in the presence of a full assembly, renewed covenant. Several resolutions, respecting a closer walk with God, were proposed, and in humble firm reliance in divine strength, were adopted. We renewedly gave ourselves to the Lord, and to one another. In so doing we enjoyed an unction from the Holy One, and ever since, we have gone on our way rejoicing.

For a week or two our religious conferences were confined to the neighbourhood, where the attention commenced.

We soon cast an eye towards other places, and as soon as possible appointed conferences in every neighbourhood in town: and visited from house to house, testifying repentance towards God, and faith in our Lord Jesus Christ, to every individual. For several months, it was truly a wonderful season. The spirit of conviction seemed to fall on almost the whole population. Every meeting was crowded, and every ear was open. Every day brought to notice some new trophy of Almighty power. For a time, every succeeding day seemed to be more awfully solemn than the preceding, by reason of the increase of the number of those who were enquiring what they

should do to be saved, and the pungency of the convictions of many of them. It would be tedious to relate the varied exercises of mind, of those who had become new creatures. In relation to one subject they were perfectly the same. They all saw sin to be that abominable thing which God hates and they were divinely taught to hate it too. Formerly they regarded sin as a light and trivial matter; now they felt it to be a burden too heavy to bear. All sin looked odiously, but ingratitude seemed to wear the blackest hue. Many endured pungent distress in remembrance of past sins, but the remembrance of abused goodness, was a poison that drank up the spirit. From the burden of this, and every other sin, the good Lord was pleased very speedily to deliver many. Christ was revealed in not a few, the hope of glory.

These forthwith began to rejoice in the hope of the glory of God, and having tasted that the Lord was gracious, they began to encourage others to look to the Lamb of God who taketh away the sins of the world.

At a very early period of the revival, persons who were brought to the knowledge of the truth expressed a desire to make profession of their faith. We remembered the day of Pentecost, and delayed their admission no longer than was necessary to gain evidence of their conversion to God. Our monthly examinations and monthly communions have been peculiarly precious seasons since October last. The number that have been added to the Church is 104. Several have united with other denominations, and there are still between 70 and 80, whose prevailing hope is, that they have passed from death to life who have not made profession of religion. Those who have confessed Christ, are from all ages, ranging from *eleven* to *eighty*. They are of all classes of society. As to sex, they are exactly divided.

The beneficial effects of this special visitation of the divine Spirit are very visible on the different classes of the inhabitants of this place. The first and most visible is on the new converts themselves. Formerly they sustained very

various characters; but however great the difference as to external appearance, they were all at heart alienated from God. They lived without God and without hope in the world. Now we have reason to hope, they are new creatures, old things are passed away, and all things are become new. The love of sin is destroyed in their hearts. They have imbibed the spirit of Christ. They walk in newness of life, adorning the gospel of God our Saviour. In the judgment of charity, we are constrained to believe that instead of loving themselves, they love God supremely. As to external relations, we see a very manifest change. They have become better husbands, better wives, better parents, better children, better neighbours, better members of society. They have become open worshippers of the God of heaven. These are present appearances; how many may endure unto the end, He only who looks into futurity can know.

The effect is scarcely less visible on the former professors of religion. Many of them have awaked as out of sleep. They have taken the liveliest interest in the prosperity of the good work. Those whose mouths were formerly shut, have been opened to speak forth the praises of redeeming love. The *timid*, whose fears prevented them formerly from taking any part in the social exercises of religion, now abound in all utterance. Besides these special effects, a very general reformation is visible on the public morals of the people.

There are not a few among us, who for a time promised well. They were deeply convinced of sin. They began to feel, that for sin the wrath of God was coming on the children of disobedience. They began to implore mercy, and to flee from the wrath to come. But they had hardly commenced the Christian race, before they stopped short. We fear they loved some darling sin, which induced them to say to the spirit of the Lord, "go thy way for this time, when I have a more convenient season I will call for thee." For these my heart aches while I write.

With respect to some of them, the

season of grace may be past. It is possible that having done despite to the spirit of grace, the Lord may have said, as in another case, "they are joined to their idols, let them alone." Let not this remark be applied to all who are not very confident about their conversion. It only refers to those who have cast off the fear of God, and restrain prayer before him. There are among us many who have strong doubts of their safe state, who nevertheless manifest such tenderness of conscience and such ready obedience to the commands of Christ as leads to the hope, that they are even now among the saved.

It would be tedious to notice minutely, every circumstance worthy of consideration in this revival. One more, however, must be recorded. In a certain neighbourhood, all the wives were persons of piety. Their husbands were all irreligious. These females were given to prayer. For this purpose they met together. Their husbands were always the subjects of prayer. Their prayers were answered. *Every husband, we trust, has become a Christian indeed.*

The spirit of discord and alienation has not entered among us. Some Christians of the Methodist and Baptist denominations reside among us, with whom we live in harmony. It is true there are certain doctrines and practices in which we disagree with them. But we discourage disputation, knowing that it is never productive of good. Very extensive attention to religion has prevailed among the Methodists in several adjacent towns. We have reason to believe that by their instrumentality, many sinners have been brought to repentance.

On the subject of baptism, we have had no disputation. A goodly number of those who became new creatures, preferred to be baptised by immersion. They enjoyed that privilege. Others as conscientiously preferred being "sprinkled with clean water." They likewise enjoyed their privilege. Both are manifestly partakers of the same faith, the same hope, and the same baptism. In

other things we were agreed; and we did not see why we should separate on account of this difference, more than if some of us believed that we might eat all things, whilst others would only eat herbs. Every man was fully persuaded in his own mind and acted accordingly.

The effusion of the divine Spirit, with which we have been favoured, furnishes a strong proof of the sovereignty of divine dispensations. This people had been earnestly entreated for years to become reconciled to God. They had been told that a holy God had bound his creatures to the obedience of a holy law; that all flesh had corrupted themselves, and uniformly failed in obedience to that law. They had been told that in consequence, every soul was in a state of condemnation:—condemned already, and stood exposed to the severer condemnation of eternity. The work and the character of the Mediator had been set before them. The necessity, the absolute necessity of regeneration, in order to see or enter into the kingdom of God, had been invariably stated. They had been constantly reminded of the inefficiency of morality, falsely so called, aside from holiness of heart and life. Faith, repentance, and obedience, had been often enforced. These, and kindred doctrines, had been the constant themes of the stated and occasional ministrations of the sanctuary among this people. But all to little purpose till God gave efficiency to means. It was He who will not suffer his word to return to him void, who at last impressed these truths on the hearts of men, and immediately his word had free course and was glorified. To his name, unreservedly be the praise.

It has already been stated, that in 1805, the Church consisted of 22 members. Since that time 301 members have been added. Twenty seven by letter, the residue by profession. Of the whole, 25 are dead—70 have been dismissed to other churches—28 live at a distance—3 have been excommunicated, and 1 has withdrawn,—leaving 196 active members. DAVID SUTHERLAND.

Bath, N. H. May, 1821.

EDUCATION OF HEATHEN YOUTH.

Extracts from the fourth report of the United Foreign Missionary Society.

Early in the month of March, Captain Nicholas Cussick, Interpreter to the Tuscarora Mission, and a man of great influence in his nation, presented to the notice of the Board, his grandson, a youth of seventeen, who expressed an earnest desire to receive an education to qualify him for usefulness in the Missionary cause, among his Indian brethren. Having satisfied themselves as to the sincerity with which the application was made, the managers resolved to patronize the young man, and provide for his instruction.

The day is probably not distant, when the various Missionary stations under the care of this Society, will furnish other applications similar to the one already stated. Many promising youth may be found, who with a correct and substantial Missionary education, might render incalculable benefit to the cause in which we are engaged, and confer inestimable blessings upon the nations to which they belong. Looking thus prospectively, to this interesting subject, the Board directed their Domestic Secretary to open a correspondence with the Rev. Mr. Daggett, Principal of the Foreign Mission School at Cornwall, Connecticut; and to ascertain whether, and on what terms, young men, supported by the United Foreign Missionary Society may be admitted into that seminary. They also appointed a Committee to address the public on the occasion, with the hope of creating a distinct fund for the education of heathen youth.

Agreeably to these directions, a correspondence has been commenced which will probably terminate in a satisfactory arrangement, by which our Indian youth will be admitted into the School at Cornwall.

On the importance of giving a missionary education to some of the more promising heathen youth, and on the propriety of the measure recently adopted, the sentiments of the managers are fully expressed in the following passages from

the address prepared and published by their committee:—

“In the progress of Missionary experiments, it has become apparent to the different Societies of Christians that some plan for the instruction of natives in the higher branches of science is necessary for every pagan country. Measures of this nature are already in train in Asia, Africa and America. The two leading denominations in India are each getting up a College for this very purpose. The Christians Institution at Sierra Leone has a department for the higher branches. And the Foreign Mission School at Cornwall may yet benefit half the nations.

“No people can be taken up and carried forward into a civilized state by the continual and exclusive instrumentality of strangers. If pagan nations are to be raised to the permanent enjoyment of civil and ecclesiastical order, their own children must be qualified to manage their concerns in Church and State; and those children, it is equally manifest, must be educated by the charity of Christians, until they themselves are fitted to preside over Seminaries in their own nation.

“The schools at the several Missionary stations convey little more than elementary knowledge, wholly incompetent to prepare youth for the more public offices of society. They may be placed but a few grades above our common schools; and with only such advantages we should think our own children, with all the light reflected upon them from the whole surface of civilized society, indifferently fitted to go forth as Judges, Teachers, and Preachers. What then shall be done? Shall we support a seminary of a higher order at each Missionary station? But this would divide the attention and produce a deplorable waste of funds. The cheapest and safest course, by far, would be to place the youth intended for public life, at Cornwall, where the necessary buildings and instructors are already provided; and where the highest advantages are enjoyed for the formation of character. There, then is an ample field for Christians to exert themselves, in raising the wanderer of the forest to high intellectual and moral elevation, and to

an instrumentality, which, like eternity itself, cannot be measured."—*Am. Mis. Register.*

EDUCATION SOCIETY OF CONNEC- TICUT.

The Treasurer of the Connecticut Education Society received the following sums of money, books, &c. between the 8th of April and 8th of June 1821

By Seth Terry, Esq a semi annual contribution of the 1st church in Hartford, \$66	
Of Mrs. Lucy Wells, by Rev Mr Hawes,	10
Of a friend, by Eliphalet Terry, Esq.	12
Of the Cornelius Society, Middlebury, by Mr Eli Thompson, Treas.	12
Of Mr Aaron Cook, to constitute him a member for life, by Rev Dr J. Atwater,	20
Of the 1st church in Stamford, by Rev. Daniel Smith	50
Of Rev Dr. Benoni Upson, 2 yards of Broadcloth	10
Of Mr. Russel Ives, 1 load of wood	2
Of Rev Nehemiah B Beardsley, by Mr. Amzi Benedict, agent,	
1 Enfield's Philosophy	5 50
1 Homer's Illiad	5 00—10 50
Of the Church Charitable Society Colebrook, by Mr. Daniel Stillman, Treas.	
3 vests	9 90
1 do.	2 00
2 pair stockings	1 67—13 57
<i>By Mr. A. Benedict, agent, viz.</i>	
Contribution, Durham	12 63
Mr. Dennis Camp	5 00
A friend	50 00
A female friend	5 00
Charity box	87
F. F. Camp	3 00
Young Ladies' Benev. Soc.	20 00
(of which \$10 is a second payment of that sum, to constitute the Rev. D. M. Smith a member for life)	
Of Mr. Chauncey D. Stevens,	
1 Greek Lexicon	3 00
1 Clark's Introduction	50—100
Of Mr. Jona. Huntington, sen.	3 20
Contribution of Society, Chester	6
Dea. Andrew Lewis, to constitute himself a member for life	20
Jona Warner, Esq. to constitute him a member for life	20
Mr. Jno Mitchel, to constitute himself a member for life,	23 20
Contribution of Pettipaug	33 34
Mrs. Huldah Hovey	2
A lady, a string of gold beads	6 56
Clark Nott, Esq. to constitute himself a member for ten years	10
Mr Heman Starkey, to constitute himself a member for ten years	10
Contribution of Saybrook	18 06
do. Westbrook	5
Mr. Joseph Bushnell, do	2

Female Praying Society do.	9 72
Jona Lay, Esq a second payment to constitute him a member for life	10
Contribution of Killingworth,	6 62
George Elliot, Esq. (annual)	1
to constitute him a member for life, 20	
Rev Hart Talcott, (annual)	1
Aux. Fem. Ed. Society, Killingworth	3 38
Contribution, North Killingworth	7 13
Rev Mr. King	2
Contribution, East Guilford	10 60
Mr George Coan	1 51
Mr. Hubbard Scranton	1
Mr. Theophilus Scranton, member for 10 years,	10
Mr. Theophilus Scranton, Jun. do.	10
Contribution, Guilford	37 65
Mr Seth Crittenden, a member for 10 years	10
Col. Samuel Robinson	5
Sundry persons	3 50
A lady, 1 Enfield's Philosophy	7 00
1 Playfair's Euclid	2 00—9
Col. Jno B. Chittenden, Clark's introduction	56
Contribution of Branford	15 76
Rev. Timothy Gillet	3
Contribution, East Haven	12 88
Mr Ford, Milford	60
Mr Ebenezer Ayres	3 00
Mrs R— Ayres	2 00
Mr. Ebenezer Carter	75—5 75
Total by Mr. Benedict	456 96

Female Association Glastenbury, by Geo Plumer, Esq	17
Female Ed. Soc. Bethlem, by Mrs. Langdon	15 16
North Killingworth, a 2d payment, to constitute Rev Mr King a member for life, by Mr Noah Smith	10
Mr Henry Robinson, to constitute him a member for life (presented by gentlemen of Rev. Mr. Dutton's Society)	20
Ladies of the first Society Wallingford, to constitute their pastor, Rev James Noyes a member for life	20
Female Benev. Soc. Salisbury, by Mrs. Sarah Chamberlain Treas.	10
Female Cent Soc. Middlebury, by Rev. Mr. Mead	11
Rev. Mark Mead, (annual)	1
Fem. Bev. Soc. North Woodstock, by Miss Susan Child, Treas.	17
Rev. William Ely	2
Thomas W. Kellogg, Esq.)	
Mr Flavel Talcott,	
Mr. George Kellogg,	
Mr. C. Roberts,	
Mr Jacob Talcott,	
Mr. Benj. Talcott,	
Mr. Ezekiel Baker,	
Mr. Ephraim Tucker,	
Mr. Allyn Kellogg,	
Mr. Nath O. Kellogg,	
R. W. East Windsor, by Rev. Thomas Robbins,	10
Fem. Mis. Soc. Plainfield, 2d	

by Rev. }
W. Ely, }

1821.]

The Sea Captain.

59

payment to constitute Rev. Orin Fowler a member for life,	10
Mrs. Sarah Day, contributed principally by ladies of Hartford,	80
Church in Noriork,	10
Individuals, do.	5
Mr. E. H. Denison,	3
Rev. Ralph Emerson,	10—28
First Ch. Farmington, by Dea. Porter,	60
Mr. Ammi Linsley,	
Young's Latin Dictionary,	
Gloucester Grammar,	
Cicero's Orations,	
Contribution of monthly concert, Hartford, by Rev. Dr. Flint,	10
Total,	\$994 18
S. TWINING, Treasurer.	

THE SEA CAPTAIN.

The stage was crowded with passengers as it passed from New-York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship: in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost, except the Captain, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company were interested in this narrative; they pitied the poor unfortunate Captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B. one of the passengers, invited the Captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B., did I understand you last night—the stage made much noise; did you say that you had lost your ship! “Yes.” That all your crew were drowned except yourself. “Yes.” That you saved your life on a plank. “Yes.” Let me ask you one more question; when on that plank, did you not vow to your God, that if he would spare your life, *you would devote*

that life to his service? “None of your business,” said the captain angrily. The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the Captain informed the company that he should not sup with them as he was so unfortunate as not to have any money. Mr. B. takes from his pocket, and offers him a handsome bill. “No,” says the Captain, “I am poor, yet I am no beggar.” But replied Mr. B. I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a *Christian*, and I am taught by my religion to do good unto all men. The Gospel prescribes no limits to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left town. He was informed on the morrow at sunrise. They then parted, as it was supposed, forever. The Captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honoured his Father who seeth in secret. He was surprised the next morning at day light, to hear some one rap at the door. He opened it, and beheld the Captain standing before him in tears. The Captain took his hand, pressed it and said, “Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did* while on that plank, vow to God, that I would live differently from what I ever had done; and by God's help, from this time forward, I am determined to do so.” The Captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world.—*So. Evan. Int.*

ANECDOTE.

Female Ornament.

A married woman was called effectually by divine grace, and became an exemplary Christian. Her husband remained in the gall of bitterness, a lover

of pleasure and of sin. When, spending an evening as usual, with his jovial companions at a tavern, the conversation happened to turn on the excellencies and faults of their wives. The husband just mentioned, gave the highest encomiums of his wife, saying she was all that was excellent, only she was a d—d Methodist. "Notwithstanding which," said he, "such is her command of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness." The company looking upon this merely as a brag, dared him to make the experiment by a considerable wager. The bargain was made, and about midnight the company adjourned as proposed. Being admitted, "where is your mistress?" said the husband to the maid-servant, who sat up for him. "She is gone to bed, sir." "Call her up," said he; "tell her I have brought some friends home with me, and desire she would get up, and prepare them a supper." The good woman obeyed the unreasonable summons: dressed, came down, and received the company with perfect civility; told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. The supper was accordingly served up; when she performed the honours of the table with as much cheerfulness as if she had expected company at a proper season.

After supper the guest could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady; "Madam," said he, "your civility fills us all with surprise. Our unseasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot approve of our conduct, give me leave to ask what can possibly induce you to behave with so much kindness to us." Sir, replied she, "when I married, my husband and myself were both in a carnal state. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for

his future state. Were he to die as he is, he must be miserable for ever; I think it therefore, my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left an impression of great use on the husband's mind. "Do you my dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God I will change my conduct." From that time he became another—a new man, a serious Christian, and consequently a good husband.

Let Christians who are unequally yoked with irreligious companions, adorn their profession with the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Exemplify your religion by letting those with whom you are connected, see that grace refines and enlarges all the lovely qualities of the heart—that religion makes better husbands, and better wives; better parents, and better children. Some who profess to be the followers of Him, who, when he was reviled, reviled not again, are in the habit of *teasing* and *fretting* at those who are bone of their bone, and flesh of their flesh, because they are destitute of those exalted enjoyments which religion has shed abroad in their own hearts. Surely your best friend, while in this situation, needs your prayers and claims you pity. If you cannot *drive* them to heaven, let them learn to love God, whom they have not seen, by discovering that his image of holiness has rendered those they love still more lovely.

It is, no doubt, a dangerous experiment for any Christian to marry an unbeliever. But "*What knowest thou, O wife! whether thou shalt save thy husband? or what knowest thou, O man! whether thou shalt save thy wife?*"

We knew an instance of a lovely saint, who we believe is now in heaven, who, after much trial on this subject, gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace; but was destitute of the grace of God. By spending the early part of his life in a foreign

and, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habits in that place, of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him: she knew the only way to his heart; she took advantage of his love for her, to win him to Christ; and she effectually succeeded.

One day as she was standing before him, in company with a few friends, who were listening to his conversation, in order to give it additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife and saw her in tears. He was confused. With ineffable sweetness she seized her hand, and gently pressed his; "O," said she, "if you knew how much I loved that *dear name*, you would never again pain my heart by trifling with it." His heart was touched. He was unable to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.

INTERESTING FACT.

From the Christian Herald.

The following anecdote was related by the Dr. Mc—(who knew the fact,) in a social meeting for prayer.

A gentleman residing in the western part of the state of New-York, a few years since, had sent two of his daughters to Litchfield for an education. While they were there God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters; apprehensive, (to use his own words) that their minds might be affected, and they be frightened into religion. He had been informed that the Spirit of God was striving with them, and that they were inquiring, with the deepest solicitude, the way of eternal life.

Alive (as he thought) to their happiness, and determined to allay their fears, quiet their distresses, he sent a friend to Litchfield with positive orders to bring them immediately home, that they might be lost to all happiness and hope, and consigned to gloom and despondency.

The messenger departed on this errand of this father's love. He arrived—but was too late. God had baptised them both with his Spirit and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever others might do, they would serve the Lord. They looked at both sides of the great question—they looked at the world and the pleasures of the world, and they looked to God and the glories of immortality, and with an eye full fixed on heaven, they determined to live for eternity. They saw their chief happiness to consist in loving and serving God. They discovered that "Religion was never designed to make their pleasures less"—that it commends and approves every rational enjoyment which the world can afford, and adds others of a higher and more exalted nature, which the world cannot give, which the world cannot take away.

They returned to their father's—not overwhelmed (as he expected) with gloom and despondency, but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, placed on it the *Bible*—one read a chapter—they both kneeled—the other engaged in prayer. The father stood—and while the humble fervent prayer of

his daughter was ascending on devotion's wing to heaven, his knees began to tremble; his nerves which had been gathering strength for half a century could no longer support him—he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before) to the Lamb of God which taketh away the sins of the world.

Happy family—a believing father—and believing children! whose God is the LORD!

THE CONVERTED JEW.

We heard the following affecting anecdote related at a religious meeting a few days since, and have no doubt of its authenticity.

Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineament of his countenance. He was well dressed, his countenance was noble, I thought it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; "Sir, am I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows.

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cul-

tivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages; and her manners charmed every beholder. No wonder, then, that a doating father, whose head had now become sprinkled with gray, should place his whole affections on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the sorrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child you know I love you—that you are more dear to me than the whole world beside!" "But, father, do you *love* me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, do you love me?" the father could not answer; the child added, "I know my dear father, you have ever loved me—you have been the kindest of parents and I tenderly love you. Will you grant me one request—O, my father, it is the

On
table
Missio
Hotel
chair,
Secret
The
varts,
Ropes,
Vose,
and Mr
the gre

dying request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted. I will grant it." "My dear father, I beg you never again to speak against Jesus of Nazareth!" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust to that Saviour, whom she loved and honoured, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

From the Boston Recorder.

MISSIONARY MEETING.

On Tuesday evening a very full and respectable meeting of gentlemen favorable to the Missionary cause, was holden at the Marlboro Hotel. The Hon. Wm. Reed was called to the chair, and Rev. William Jenks, officiated as Secretary.

The meeting was addressed by Jeremiah Everts, Esq. Mr. E. A. Newton, Mr. William Ropes, Samuel Hubbard, Esq. Mr. Thomas Vose, and the Hon. Chairman. Mr. Newton and Mr. Ropes had resided in India, and seen the great utility of missions—and it was partic-

ularly gratifying to hear a decided testimony in favor of missions, and the character of the American Missionaries in the East, borne by gentlemen who have resided in India, and whose standing in this commercial community is such as to secure entire respect and confidence to their statements. The amount of \$1000 was subscribed in donations, and \$500 annually, by the gentlemen present. Additions to both amounts have since been made.

An adjourned meeting is to be holden at the large Hall in the Marlboro Hotel, at half past 7 o'clock, on Tuesday evening next. Seats will be provided for Ladies, and all who feel an interest in the prosperity of missions have been invited to attend.

MISSIONARY LOGS.

A person in one of the new towns in the state of N. York, where the staple commodity is lumber, purchased two pine logs with a trifling contribution he had received in aid of missions. The logs were sawed into boards, carried on a raft to Philadelphia and sold, and the net profits which amounted to four dollars, together with the purchase money, were put into the treasury of the Lord, and forwarded to the American Board of Commissioners for Foreign Missions.

It will be done, not only by missionary fields and missionary logs, but it can be done by missionary apprentice boys, missionary horses, cows, sheep, fowls, eggs, machines, wheels, spindles, savings, profits, retrenchments, &c. &c. in a thousand ways; and who knows that when he thus dedicates something to the Lord, besides the *halt* and the *lame*, he will not receive a three-fold blessing for its sake: for the earth is the Lord's and the fulness thereof.

A gentleman in a neighbouring state the last season gave the use of a valuable piece of land for a Missionary field, but as he did not feel able to give the whole, he was to receive a rent in part for the use of it; but in the fall he said his barns were full, and his crops had been more abundant than they ever were before; and impressed with the goodness of God, he voluntarily relinquished the whole.

DONATIONS.

The Editor takes this method to give notice that he has received and forwarded as directed the following donations:—

For the American Board of Commissioners for Foreign Missions.

From Joel Stone, Livonia, N. Y.	50
P. J. More, Avon, N. Y.	1
Andrew Huntington, Norwich, Conn.	2 50
J. T. Gilbert, Esq. Butternuts, N. Y.	
mony received for marriage fees,	3
Elias Parmelee, Esq. Lansingburgh, N. Y.	10
Elijah Janes, Esq. do.	5
Cornelius Lansing, Esq.	6
Seth Seelye,	3

Phebe Everett, Fishkill, N. Y., for F. M.
Society, 5
Rowan Co. N. C. 18 50

For the Education Society.

From the Back Creek, E. S., Rowan
Co. N. C. 6
Phebe Everett, Fishkill, N. Y. 5
Mrs. Lucinda Salisbury, Jefferson,
N. Y. for the New Haven Female
Education Society, 1

We are happy to render any assistance, in our power, in aid of these benevolent objects; but we state, for the regulation of our correspondents, that the American Education Society has no agent in this city, and all monies designed for that Society are to be forwarded to the Treasurer in Boston.

The Connecticut Education Society, located in this city, under whose care the Beneficiaries in Yale College are placed, is a separate institution, and has separate funds; both are promoting the same important object, and both have strong claims for patronage on the Christian public. We make this explanation that those who forward donations may designate for which of these Societies they are intended.

Letters to the Missionaries and their Assistants on the Sandwich Islands, sent to Boston, free of expense, to the care of J. Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions will be put on board of a vessel, which is expected to sail in the early part of July for those Islands.

ORDINATION.

Ordained at Worcester, May 23d, over the first Church and Parish, Rev. ARETIUS B. HULL. Introductory prayer by Rev. Dr. Puffer, of Berlin—Sermon by the Rev. Mr Taylor, of N. Haven. (Con)—Consecrating prayer by Rev. Mr Tomlinson, of Oakham—Charge to the Pastor elect by Rev. Mr. Avery of Holden,—Right Hand of Fellowship by Rev. Mr. Nelson, of Leicester—Address to the Church and Society by Rev. Mr. Snell, of N. Brookfield—Concluding Prayer by Rev. Mr. Stone, of Brookfield. The venerable Dr. Sumner, of Shrewsbury, presided in the Ordaining Council. The unusual degree of unanimity which has attended all the proceedings of the First Parish in relation to the settlement of Mr. Hull, is worthy of commendation.—*Boston Rec.*

POETRY.

For the Religious Intelligencer.

Lines written after reading the life of Reverend Henry Martyn.

That hand which taught the comet's blaze,
In boundless space to fly;
That lighted Hesper's loveliest rays,
To gild the western sky:

Thy spirit form'd with fearless wing,
To soar in heights unknown;
But taught thy newborn soul to bring,
Her trophies to his throne.

Once, while the earth thy footsteps trac'd,
Its bitter pains were thine;
Still holy love thy heart possess'd,
A love and zeal divine.

That zeal o'ercame the mortal strife,
The ransom'd spirit fled,
Commissioned fevers drank thy life,
But hush'd thy weary head.

Now—now, before th' eternal throne,
Thy sinless spirit bends;
At Jesus' feet to cast thy crown,
To him thy praise ascends.

Departed saint, I praise not thee,
Trophy of Grace wert thou;
May the same Love my soul set free,
And every passion bow.

Then when this sinful soul shall quit,
Her mouldering dust to dust;
May I thy ardent spirit meet,
Among the unnumbered just.

Of thee I'd learn the sweetest lays,
Which blood-bought spirits sing,
And chant with thee in sinless praise
To Heaven's victorious King.

AMANDA.

PUBLISHED EVERY SATURDAY

BY NATHAN WHITING.

PRICE { \$3 a year payable in 6 months.
\$2 50 in advance.

CONTENTS.—No. 4

Ceylon Mission	49	by Pres. Church	57	Missionary meeting in Bos-	63
American Colonization Society	52	Education Society of Con.	58	ton	ib.
Revivals of Religion in sun-	53	Treasurer's report	59	Missionary logs	ib.
dry places	54	The Sea Captain	61	Donations	ib.
in Bath, N. H.	54	Female ornament	62	Ordination of Rev. A. B.	64
Education of heathen youth		Interesting Fact		Hull	ib.
		The Converted Jew		Poetry	ib.